

medium of "Macedonia's madman," correctly received the genuine inspiration.

If it be said, that such works stand on the same ground, except as to the reality or accuracy of the facts, with an eloquent history, which simply *exhibits* the actions and characters, I deny the assertion. The actions and characters are presented in a *manner* which prevents their just impression, and empowers them to make an opposite one. A transforming magic of genius displays a number of atrocious savages in a hideous slaughter-house of men, as demi-gods in a temple of glory. No doubt an eloquent history might be so written as to give the same aspect to such men, and such operations; but that history would deserve to be committed to the flames. A history that should give a faithful representation of miseries and slaughter, would set no one, who had not attained the last depravation, on fire to imitate the principal actors. It would excite in a degree the same emotion as the sight of a field of dead and dying men after a battle is over; a sight at which the soul would shudder and revolt, and earnestly wish that this might be the last time the sun should behold such a spectacle : but the tendency of the Homeric poetry, and of a great part of epic poetry in general, is to insinuate the glory of repeating such a tragedy. I therefore ask again, how it would be possible for a man whose mind was first completely assimilated to the spirit of Jesus Christ, to read such a work without a most vivid antipathy to what he perceived to be the moral spirit of the poet ? And if it were not too strange a supposition, that the most characteristic parts of the Iliad had been read in the presence and hearing of our Lord, and by a person animated by a fervid sympathy with the work—do you not instantly imagine Him expressing the most emphatical condemnation ? Would not the reader have been made to know, that in the spirit of that book he could never become a disciple and a friend of the Messiah ? But then, if he believed this declaration, and were serious enough to care about being the disciple and friend of the Messiah, would he not have deemed himself extremely unfortunate to have been seduced, through the pleasures of taste and imagination, into habits of feeling which rendered it impossible, till their predominance should be destroyed, for him to receive the only true religion, and the only Redeemer of the world ? To